

BUSINESS DIRECTORY.
Subscription price, \$2 per annum in advance.
Send money by express, money order, or
check and under at our risk.

Be sure to give the post office and State in every issue.

Name very plainly, and in ordering the paper charged, give the office from which and to which the change is to be made.

Write business matters and communications on separate pieces of paper, and be sure to write everything for publication on but one side of paper.

Direct everything to BAPTIST RECORD, Clinton, Miss.

CROSSING THE BRIDGE BEFORE YOU GET TO IT.

BY THE AUTHOR OF "THE RECREATIONS OF A COUNTRY PARSON."

Sigh out now the day of the evil threat,
Matthew 24.

The great characteristic of modern life is worry.

It is rather more than twenty-one years since I first read that sentence. I see again the two handbooks Voluntaries, fresh from the publisher sent me by the Author, and the like, again laid leaves as pleasant fragrance of a new book, dear to some as the smell of hawthorn blossom. I catch my first view of the large clear print—and the short sentences which—*as befits its importance*—was likewise an entire paragraph looks me in the face as it did then.

The writer of it was Arthur Helps, a wise, say natural, good man. His books are wise, kindly, charming; but he was better than his books. I see the beautiful face—*sad, humorous, thoughtful, anxious*. He was the best, and most lovable man I ever knew.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of most. It was true to the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

You know what worry is. It is a little thing, sometimes a very little thing; but it is a continual thing. And you have found that a load that is not in fact very heavy, grows very heavy to one's feeling if you have to carry it a long way; so you can never lay it down. When our experience of life is short, we think to ourselves that we are much worried now, but that the circumstances are exceptional, all this will blow over, and days will come in which there shall be no little cross-accidents, irritations, disappointments. But you learn, as you go on, that what is the unexpected that mostly happens so it is the exceptional that generally abides. In cheerful moods when bodily and mental health is high, you smile at worry and make little of it; you can't imagine how you let it worry you so much. In desponding moods, when you have run down, when the constant work which keeps you on your feet has ceased for a too brief blink of rest, when you are weak in body and soul, you break down under worry; you burst out into the cry that you cannot stand this any longer. For perhaps as many poor human beings wish—like Elijah—that they were at rest, under multitudinous and ceaseless worry, as under single great overwhelming trials.

Worry is little thing, it was said. You do not call it worry when death is in the house; when some dear member of the little household must go far away; when sickness and pain lie heavily on work is laid aside and most of it forgotten; when you are thinking anxiously of the future of your children; when the awful sorrow comes of one of them choosing evil and not good. God forbid this last bitterness should be sent to any reader of this page! Yet every black sheep was once somebody's dear little boy. These are things which rise high above the mark of that which we call worry. But it is worry when the post fails to bring the letter you had especially looked for, and counted on without a foreboding of failure. It is worry when some stupid servant spills a pan of burning oil (which should never have been there) on a carpet which is irreplaceable, and which has grown into a remembrance of the Auld Lang Syne. It is worry when a friend borrows a handsomely-bound book, and after long delay restores it with binding scratched and several of the leaves loosened. It is worry when the friend never returns the book at all, but lends it to somebody else, who lends it to another, who passes it still further on, till it enters into the unknown, and returns to you no more. I know few things more worrying than the carelessness and dishonesty of many folk as to books; and I take the opportunity of stating that I never will lend a book to any mortal (with just two exceptions) any

BAPTIST RECORD.

J. B. GAMERELL & M. T. GAMERELL, Editors.

Integrity and Fidelity to the cause of Christ.

TERMS: \$2 PER ANNUM, IN ADVANCE

VOL. IX.

CLINTON, MISS., THURSDAY, OCTOBER 1, 1885.

NO. 34

Our Pulpit.

BY THE AUTHOR OF "THE RECREATIONS OF A COUNTRY PARSON."

Sigh out now the day of the evil threat, Matthew 24.

The great characteristic of modern life is worry.

It is rather more than twenty-one years since I first read that sentence. I see again the two handbooks Voluntaries, fresh from the publisher sent me by the Author, and the like, again laid leaves as pleasant fragrance of a new book, dear to some as the smell of hawthorn blossom. I catch my first view of the large clear print—and the short sentences which—*as befits its importance*—was likewise an entire paragraph looks me in the face as it did then.

The writer of it was Arthur Helps, a wise, say natural, good man. His books are wise, kindly, charming; but he was better than his books. I see the beautiful face—*sad, humorous, thoughtful, anxious*. He was the best, and most lovable man I ever knew.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry." I looked in the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more of worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used be folks who thought that there was something wrong about sermons which treated of realities in their homes and hearts, and which, in fact, they could understand, and feel to be true. *They are not to be blamed*, which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-being.

The great characteristic of modern life is worry. There is something in temperament; something in surroundings, and personal sensations come, God be thanked, in the life of most. But the statement is true in the experience of the man who said it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal who is now far from worldly trouble said to the writer, that he "preaches too much about worry."

Baptist Record

L. B. GAMMELL,
M. T. GAMMELL,
W. S. PENICK,

EDITORS.

CLINTON, MISS.
Thursday, - Oct. 1, 1885.

Editorial.

Receipts—Henceforth, subscribers will find their receipt posted in their paper. Please preserve it for reference.

MINUTES OF SOUTHERN BAPTIST CONVENTION.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMMELL.

ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the BAPTIST RECORD Job Office, and he will print Association Minutes neatly and cheaply. Clerks will please write to our terms before letting out their work. Those favoring this office with their work, will be materially helping their paper.

NOTES AND COMMENTS.

Eld. L. E. Hall has been to Philadelphia taking in the Temperance Centennial.

We go to press with a heavy pressure on our columns. Condense, brethren, and have patience.

The young ministers occupying the "Preacher's Cottage" at the College have all eschewed tobacco, neither do they use coffee.

We hear good news from the West Judson Association. The spirit was good and the Convention plan of work was adopted.

I am sometimes called a fanatic on this subject (temperance). I would you were all as I am, this day, only more so.—A. A. LOMAX.

The bloom has been transplanted, from the drunkard's nose to the wife's cheek.—A. A. LOMAX, on the effects of prohibition.

Of all the liberal people to do their duty, the poor widows take the lead.—R. D. MIDDLETON, in Strong River Association.

We ought to expect more of our children after awhile, and not so much now.—R. F. STOKES, in Calhoun Association.

To preach the Gospel is one thing; to preach about the temperance thing.—CHRISTIAN INDEX.

Very true, and it is the first that we ought to do.

I will go as far as any pastor toward raising this amount.—L. W. PREDDY, in Calhoun Association.

He is pastor of only five churches in Calhoun Association.

We regret to have to announce that Eld. R. F. Stokes, of Pittsburg, Miss., will shortly settle at Winthrop, Texas. We lose a good man from our State.

One of the best things about prohibition is, it has brought out and brought together the best elements of all the creeds, all political parties and all colors.—A. A. LOMAX.

I want my children to stand on my shoulder. I want them to stand on a higher plain of Christian usefulness than I have done.—J. A. SCARBOROUGH, in Strong River Association.

We who have had experience in raising gourds know that if we pull them too early they shrink; we pull some of our young preachers too soon.—J. A. SCARBOROUGH, in Strong River Association.

The historian of Mississippi has said that no great measure in America ever failed, if it was advocated by the ministry.—A. A. LOMAX. That argues well for me.

Whisky man: I believe prohibition has done some good; it has made one old nigger in Hazlehurst sober. Prohibition: Good; that's more than the saloons have done.

They never made even a negro sober.

There is just one thing I am determined on, and that is that my children shall be better prepared for their life work than I have been.—T. D. BUSH, in Strong River Association. Noble! determination.

Missionary reformation alone can arouse the churches on the subject of missions. If the ministers of the church sit still and say nothing, the people will sit still and do nothing.—CUMBERLAND PRESBYTERIAN.

Advice is like snow; the softer it falls, the longer it dwells upon the mind. And yet some people offer advice in sledge-hammer style, and all heard from, open well. Mississippi is rapidly rising in point of education.

I am greatly encouraged in my work.—C. W. TOMPKINS.

Let every friend of missions, in Louisiana, encourage the Secretary by word and deed. His is an arduous and difficult work.

Nothing brings so much confusion to living tongues as time and silence.—RELIGIOUS HERALD.

Well, then, that being true, let us work the works of God and leave our vindication to these mighty advocates of the just, time and silence.

Every Christian should reflect often and seriously upon the shortness and uncertainty of life and then solemnly resolve to make the most of that part of life remaining. The waste of time and opportunity is most truly a sorrowful thing.

That heroic spirit, Sister David, when she was entering the gateway to heaven, said to her husband: "Join me in praying that our boy may grow up and take our place in Africa when we are both gone." This was true devotion to the greatest of causes.

It is reported that the Emperor of Brazil has been abandoned by his censor because he signed a decree secularizing Conventual property. It is thought a rupture between Church and State is imminent. In just this way was Victor Emmanuel treated.—CENTRAL BAPTIST.

Dr. J. R. Graves spoke from his chair before the Waxahatchie Association, declaring his enthusiastic devotion to the great prohibition reform. His words were few, but eloquent and comprehensive.—TEXAS BAPTIST.

The Journal and Messenger is touching up our Tennessee brethren and landmarks. We hope Tennessee will soon be doing so well that the stricter Baptist faith and practice will not be loaded down with dogmatism. Nothing hurts worse.

Temperance lady to a negro: "Do you sign whisky petitions?" "Yes." "Then I have been trying to follow Jesus I have quit signing 'em." Can any man be so blind as to think there is no inconsistency between signing whisky petition and trying to follow Christ?

Few are qualified to shine in company; but it is in most men power to be agreeable.—SWIFT. Strange that any Christian should neglect this power; but there are some who really seem to pride themselves in running "crosswise" the feelings of other people.

"You have my heartiest sympathy in your work, and my hand is ready to help." So writes our beloved brother, W. T. Lowrey, on the eve of his departure for Tippecanoe Association. We regret to learn that Prof. Berry is sick. May the Lord speedily restore him to health.

"Some people think that the preacher has a good easy time, I have split rails and preached both, and I would rather split rails, as far as the easy time is concerned."

We have tried our hands at splitting rails and preaching, and our opinion is, that the preacher's wife is the one that has the hard time.

The new academic year at Brown University opened Sept. 16. There were eighty-four applications for admission. A few were rejected, and the freshman class will number about seventy-five. This is a gain over last year, and the college will have about 264 students against 243 last year.—ZION'S ADVOCATE.

Scholar Coke, in replying to Dr. Carroll's sermon on prohibition, says: "Scourge him back to the preachers' domain, and stop the parson's rants." This is the boasted liberality of the whisky Democracy.—TEXAS BAPTIST.

Scholar Coke is likely to win an enormous notoriety by his devotion to the lowest business known among civilized people.

We are glad to know that the Amite City church is taking active steps to secure a pastor. Brother Terry writes:

"We are now making an effort to secure a pastor for our church, which has had no supply for a long while, except occasionally when our pulpit has been filled voluntarily, by Rev. E. George, who is now becoming very aged and feeble."

Editors sometimes get a large measure of abuse, but they have their share of good things too. Eld. G. W. Potter writes: "I suppose you know that I am a life subscriber to your paper, unless you change wonderfully." If we keep our sense, Bro. Potter, you will find us always at the old stand, if we lose them, call on us at the latanic asylum.

Mr. Ruskin says: "I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name, than if I were either going out of my own sphere to do the work of another, or calling in another into my sphere to do my proper work for me."

Apropos to the increasing spirit of divorce, we heard this the other day, as we were passing a crowd of colored people in the street: "I live with my old man 'pon 30 years, and he still loves me." It has been suggested that, if affairs are to go on as they have been going on in some quarters, when the young man asks for his intended, he should ask for him till he gets tired of her, or she of him.

It is truly encouraging to hear of the unusually fine opening of our Mississippi schools, male and female. Mississippi College enrolled 112 the first day, the best opening ever enjoyed. Central Female Institute made a fine beginning. The State University had 150 to open with. The A. & M. College is full. Starkville, Blue Mountain, Lea Female College, Shiquakal, and all heard from, open well. Mississippi is rapidly rising in point of education.

Every word God ever said, or authorized any man to say, to another Christian baptism is contained in seventy-two verses of the New Testament, and the average school boy or school girl can memorize it all in a week. How does that look beside Dr. Dale's four ponderous volumes of mystification? There is evidently something wrong somewhere.—R. E. M.

No doubt of it; but what would become of Dr. Dale and some others, if they were shut up to the State. It is only necessary to mention the names of the men who lead her churches: Elders Green, the attacks on the powers of

THE RECORD does not propose to enter the lists against any other Baptist paper. We wish them all well. Our aim is to give the Baptists of Mississippi and Louisiana a paper exactly suited to their wants, and this we are doing, so the brethren say. Word comes to us from over the river every week, that the Louisiana brethren are delighted with Brother Penick's work, and Mississippi Baptists in every quarter are more and more appreciating their interest in the RECORD. A straight, steady pull to the front is what we need.

Westville is a small place, but it is the biggest town of its size we ever saw. Such hospitality! The vast crowds were abundantly cared for, but just how, we can't tell.

Putting it altogether, this was

about the best Association we have attended. We had only one thing to regret, and that was that we could not stay a week and hold a protracted meeting. Everything seemed ready for it.

Hemby, Johnson, Edmondson, Walker, Lomax, Bush, Williams, Lane, Drummond, Scarborough, Buckley, Farmer and Middleton. These are the men who have unitedly resolved to see that Strong River's quota is brought up.

Westville is a small place, but it is the biggest town of its size we ever saw. Such hospitality! The vast crowds were abundantly cared for, but just how, we can't tell.

Putting it altogether, this was

about the best Association we have

attended. We had only one thing to regret, and that was that we could not stay a week and hold a protracted meeting. Everything seemed ready for it.

CALHOUN ASSOCIATION.

Year after year we have put, in our heart to meet the good brethren of the Calhoun Association, but were hindered hitherto.

This year in making out the pro-

grams we had put ourselves

down for this body, and according

to Thursday morning last, in com-

pany with Capt. Powell, we set out

from Grenada for Shiloh church,

and reached the same.

LOUISIANA NOTES.

Rev. C. W. Tomkies writes from Lisbon: "I am just back from the Concord Association, which convened with Hebron church, near Summerville.

The Association organized by electing our general and venerable brother Elder S. T. Cobb, of Spearsville, Moderator; J. D. Hamilton, of Shiloh, Clerk; and James Ramsey, a rising young lawyer of Farmerville, Treasurer.

Twenty-nine out of thirty-six

churches were represented. These

reported 115 baptisms.

The body was already organized

and at work.

Elder H. L. Johnson was presid-

ing, and brother

Jack of

the

Shiloh church, in which

there were nineteen additions by

baptism and three by letter;

and another with Eld. J. P. Everett at

Shiloh, in which there were twenty-

one additions, fourteen by baptism

and seven by letter.

Mrs. J. M. Bowles, the Cor-

responding Secretary of the Central

Committee of the missionary soci-

eties of the State of Louisiana, in-

forms us that she has not received

very many replies to the letters of

inquiry, etc., she has sent out to

the different churches, but she has

received some that are exceeding-

encouraging, and that show what

may be done by even a few conse-

crated women in our churches.

One permitted us to see, and we

take the liberty of publishing

it in full.

Minden, La., Aug. 20th, 1885.

DEAR SISTER:—

Your letter found

me on a sick bed, else it should

have been answered immediately.

We have a society, organized nearly

eighty years ago. Every year

in that time we have given to the

various missions, and have done

some home work. We sent ten

dollars for the Valence Street

church, to the Convention; we

have recently paid ten dollars to

ward setting a church debt, and

have given another ten towards

home work. We pay twelve dol-

lars towards our sexton's wages,

and have not on hand a balance

of twenty-eight dollars. We have

some encouragements and some

things to discourage.

The discouraging thing is, that

we can enlist so few of our sisters

in our work.

Our missionary, Rev. A. P. Se-

field, occupied the state in the af-

ternoon. He gave us a good ser-

mon, and received \$2 for his Pine-

ville and Opelousas churches.

SPRINGFIELD ASSOCIATION

This body convened with the Hopewell church, six miles south of Forest, on Friday, Sept. 25th. The old officers were re-elected. The representatives of the Convention arrived on Saturday, and were cordially recognized and invited to participate in the deliberations of the Association.

Brother Bushing preached a most excellent sermon on Saturday subject, The Sure Promises of God, and the Perseverance of His Saints. The afternoon was consumed mainly in the consideration of the interests of Mississippi College. Speeches were made by Brother Falkner, Brother Duckworth, and others. Prof. Deupree and President Webb, representatives of the Convention, were heard at some length on the advantages and wants of the College and Ministerial Education. Brother N. L. Clarke also took occasion to say some timely words in behalf of the College and Sylvarena High School.

As our informant left on Saturday, he could make no report for Sunday or Monday; but it is interesting to learn that the Association warmly commended the College and the Sylvarena High School, urging the pastors to bring those institutions before their churches as in every way worthy of their prayers, their patronage and their contributions. Also, on Saturday, \$50 were raised in good pledging, and Brother Dunn, who will soon be in College again,

Like other Baptist bodies, we trust that the Springfield Association will enter with renewed zeal into the work of the Master, and will do more liberal things for the Reformer's kingdom upon earth.

THE HOUSEWIFE'S LIBRARY.—With suggestions on self-supporting employment for Southern ladies.

We have received of the publishers, Messrs. B. F. Johnson & Co., a copy of this book; and really, after a careful examination, it appears that the "experts" who prepared it, and arranged the various departments have left nothing to be needed or desired out of the splendid makeup of this wonderfully helpful book. It will really, as the title-page says, "furnish the very best help in all the necessities, intricacies, emergencies and vexations that puzzle a housekeeper in every department of her duties in the home." It is a library in one book. Part 1, treatise of domestic cookery; Part 2, household management; Part 3, household furnishings; Part 4, home decorations; Part 5, polite deportment; Part 6, care of children; Part 7, trying emergencies; Part 8, games, amusements; Part 9, general hints.

At the risk of being tedious, we take the liberty of making a quotation or two from the book. Under the head "Conversation," the author says: "Elaborate discussions of political and religious subjects must be avoided. Our differences on these points go very deep, and any debate which forces them on our consideration cannot fail to awaken permanent feelings of irritation and dislike. However much in the right, yield with a good grace when you perceive that persistence in ventilating your opinion will result in open vexation. The true spirit of conversation consists less in displaying one's cleverness than in bringing out the cleverness of other people. Conversation is the pasture-ground of the money, therefore, it should keep to the levels. There are very few who can ascend the heights, and none ought to sink into the depths." In a chapter on Self-supporting Employment for Southern Ladies, these wise words occur: "Let ladies of intelligence and cultivation train themselves to excel in what the average woman of inferior classes ordinarily accomplishes. There is nothing so well done that education cannot further enoble, and so far from the lady descending to the level of the cook, I would say to the Southern woman, 'take a hearty hold, and raise the occupation to the dignity of the lady.' But we forbear, as we have space to give only a faint idea of the excellencies of this book. Remember it is for sale by B. F. Johnson & Co., No. 1013 Main street, Richmond, Va. Agents wanted.

THE SABBATH: ITS PERMANENCE, PROMISE AND DEFENCE. By W. W. Everts, D. D., E. B. Treat, 771 Broadway, New York. Price, \$1. Pp. 278. Crown, 12mo.

We have not had time to carefully read this volume; but a cursory examination convinces us that it is strong and timely. The Sabbath in all its phases is discussed with vigor and judgement. At this time, when the influences to destroy the sanctity of God's holy day are so many and so persistent, we welcome such a book. It should have a wide sale. Ministers who have to meet the attacks on the Sabbath would find much help in this volume.

Pastor Perkins appeals for a large attendance at the Aberdeen Association, which meets with the Okolona church, and he urges a spirit of consecration and liberality.

Communications.

To Clerks of Associations in La.

Bethel, please put your post-office opposite your names. In a few of the unions I have failed to find, after a close search, the address of the clerk. Please add up your column of statistics and be sure to send me copy.

G. W. HARTFIELD,
Mansfield, La.

Coldwater Association

Please say that parties wishing to attend Cold Water Association coming by public conveyance will be met at Cold Water Depot of the M. & T. Railroad, Friday morning, Oct. 13, by sealing postal and signifying it.

It is requested to write to Brother J. M. Dunn, Cold Water, Tate County, Miss. The Association will commence with Hickory Grove church eight miles of the village.

J. H. AMASON,
Pastor.

Wilkinson County, Miss.

We closed a meeting of ten days, Sept. 22d, at Powley's Creek. That part of the church in greater attendance was deeply interested and revival. Two were added to the church—me by baptism, and one by profession. Brother S. M. Ellis of Cullinan, Miss., did most of the preaching after the name, endeavoring himself very much to the people. Brother Ellis did good service for the Master.

H. S. ARCHER,
Mansfield, La.

Oak Grove Church.

I aided Bro. Brinson in a meeting at Oak Grove church last night. I had a most precious time, which were well received by the people. We had 11 admissions up to the time of my leaving. The church was much strengthened and is a well organized and zealous church. It has a splendid leadership. I have never seen good revivals as universally reported. God be praised.

L. E. HALL,
Sept. 17.

Minutes.

I have on hand, after ordering to all the churches represented in the Convention, several hundred copies of Louisiana Baptist Convention minutes. A package will be mailed to any church or party ordering, until all are gone. Postage is about an average of nine cents for package of ten copies.

G. W. HARTFIELD,
Mansfield, La.

Associational Meetings.

Aberdeen, Okolona, Friday before 2d Sunday Oct.
Bogue Chitto Sherry Grove, Itasca, North Central, Sunday, Saturday before 1d Sunday Sept.
Calhoun Shiloh, one mile North of Cold Creek, Thursday before 1d Sunday Sept.
Central, Brandon, Friday before 2d Sunday Oct.
Chickasaw, Ellisville, Friday before 1d Sunday Sept.
Chickasaw, Mt Pleasant, Union, Co., Friday before 2d Sunday Sept.
Cochran, Conover, Nacoochee Co., Saturday before 2d Sunday Oct.
Coldwater, Hickory Grove church, Friday before 1d Sunday Oct.
Colquitt, Wadsworth, Friday before 2d Sunday Oct.
Fair River, Monticello, Friday before 2d Sunday Oct.
Folkston, More Point, Thursday before 2d Sunday Oct.
Hartwell, Mt. Carmel, Saturday before 1d Sunday Sep.
Hobo-chitah, Palestine, Hanover Co., Saturday before 2d Sunday Oct.
Liberia, Blanton, Clarke Co., Friday before 1d Sunday Oct.
Louisville, Belvoir, Saturday before 2d Sunday Oct.
Marietta, Ga., Sunday Oct.
McGowen, Cross, Tangipahoa and Iberville, Sunday before 1d Sunday Oct.
Montgomery, Birmingham, Friday before 2d Sunday Oct.
Nashville, Pleasant Hill, 4 miles east of Rockwood, Saturday before 2d Sunday Oct.
Newbern, Franklin, Friday before 2d Sunday Oct.
Norfolk, Wadsworth, Friday before 2d Sunday Oct.
Oxford, Calhoun, Friday before 2d Sunday Oct.
Peachtree, Atlanta, 16 miles west of Taylor's Bridge, Thursday before 2d Sunday Sept.
Perkins, Belmont, Birmingham, Co., Saturday before 2d Sunday Sept.
Pearl River, Pleasant Hill, 4 miles east of Rockwood, Saturday before 2d Sunday Oct.
Springfield, Hopkins, 6 miles south of Forest, Friday before 4th Sunday Sept.
Strong River, Wadsworth, Friday before 2d Sunday Oct.
Tucker, Elmore, 14 miles west of Gadsden, Friday before 1d Sunday Oct.
Union, Elmore, Saturday before 2d Sunday Oct.
GENERAL ASSOCIATION.
Bethlehem—
Blanchester, Washington, Green Co., 12 miles west of Sevierville, Saturday before 1d Sunday Oct.
Salem, Liberty, Smith Co., Sat. before 2d Sunday Oct.
Mt. Olive, Louisville Saturday before 1d Sunday Oct.
Mt. Pisgah, Harpersville, Scott county, Sat. before 2d Sunday Oct.
Red Creek, Paramount, 30 miles north of Mississippi City, Sat. before 1d Sunday Sept.
Salem, Liberty, Smith Co., Sat. before 2d Sunday Oct.

GOODMAN, Miss.

My meeting here closed last week. Yesterday evening I buried with Christ in baptism two happy coverts.

We are having a close and spirited contest with the "matchless evil."

T. J. BAILEY.

UNION ASSOCIATION.

The Union Association heartily endorses the new plan. Over one hundred and thirty baptisms reported. A fine spirit in the body and a princely fellowship. H. C. Conn, Moderator, J. D. Granberry, clerk, and C. J. Green, Treas, all re-elected. Good preaching and some excellent speeches. The Record was remembered. Eld. L. H. Anding will report the cash and subscribers. We will organize our Convention Board apportionment. Prohibition is on a boom. We go to Smyrna next year.

NOTICE!

Delegates and visitors to Central Association will report to the undersigned as early as practicable, how they will come, so the homes may be assigned them before their return. Report in Brandon, at the store of Dr. F. S. Gayden.

J. C. BRUCE.

Brandon, Miss., Sept. 21st, 1885.

GARNER, Miss.

At the request of the church at this place, I began a meeting here two weeks ago today, and have been giving them three services daily.

Ego J. H. Collier, the pastor, being engaged elsewhere, did not come, so I was by myself. This place was represented as being one of the largest places on the M. & T. railroad. Old citizens say there never was a revival at this place of much importance.

The Lord has wonderfully revived his people here, and a result there has been thirty-eight additional to the church, and fifty-four converted and restored. Of this number, perhaps, eight or ten more will unite with the church soon.

The continued compilation caused us to bring the meeting to a close. Next Sunday is the Collier regular preaching day here, and I suppose there will be about five additional services.

I have been in this section of the State now over two months, have held five meetings, and there has been over two hundred conversions to the several churches. To God alone be all the glory.

I leave for my house in Columbus, Miss., to-night, and after resting a day or so, I hope to return to this section, and hold meetings at Holly Springs, Atlanta, and Decatur.

OUR CHURCHES are the best advertisement, and the best way to put the word out of the reach of the world.

Dr. Price's Special Flavoring Extracts, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS, DR. PRICE'S LIPSTICK, VASELINE, FOR FLUID, BISCUITS, POWDER, THE TEST OF THE OVER.

PRICE BAKING POWDER.

DR. PRICE'S SPECIAL FLAVORING

